

PARSHAH INSIGHTS

And I said to my master, “(Oolai) Perhaps the woman” (24, 39).

The word “oolai” means perhaps. However, it can also be read as ‘alai’, which means to me. This alludes to the fact that Eliezer was looking for a shidduch for his daughter and hoped that Avrohom would allow Yitzchok to marry her. (Rashi) Hoshea (12, 8) hinted to this episode when he said, “Canaan has scales of deceit in his hand and loves to cheat.” (Breishis Raba 59, 9)

Even if Eliezer wanted Yitzchok to marry his daughter, it is clear that he carried out his mission in the most responsible manner. So why is Eliezer classified as deceitful? In addition, why is Eliezer being called by the name Canaan?

Rav Mordechai Gimpel Yaffa zt'l explained as follows. People say the following dictum - “Whatever emerges from your mouth must be true, but not everything that is true must emerge from your mouth.” This is not the Torah view. The Torah maintains that one who obscures the truth by not relating the whole truth is being deceitful.

Since Eliezer concealed his true feelings about whom he preferred for Yitzchok to marry, he was considered deceitful. Chazal (Pesochim 113) say that Canaan commanded his children not to speak the truth. Obviously, one who withholds the total truth is following in the ways of Canaan. Therefore, Eliezer rightfully deserved to be called “Canaan.”

“I am an alien and a resident among you...” (23, 4)

If you wish, I will be an alien; but if not, I will be a resident and take it by my rights – for Hashem has said to me, “To your offspring I will give this Land” (12, 7). (Rashi)

“There was quarreling” (Lech L'cha 13, 7). Lot's shepherds were wicked and would graze their cattle in the fields of others. Avrom's shepherds would rebuke them for stealing. Lot's shepherds would respond, “The land has been given to Avrom and he has no heir, so Lot, his brother's son, will inherit him. Since the land is destined for Lot, it is not theft.” In refutation of this argument, the posuk states, “And the Canaanite and the Preezite were then dwelling in the Land,” which means that Avrom had not yet come into possession of it. (Rashi)

When the Canaanite still lived there, Avrom was not yet the possessor of the land. If so, how could Avrom claim that he would

take the land due to his rightful ownership?

The Peroshas Derachim (Derush 9) derives from Tosofos (Rosh Hashona 13) that the Canaanites only owned the produce of the land but did not own the land itself. Since the land belonged to the Canaanites (for the purpose of growing food), the grazing of Lot's animals in their field was an act of stealing. Therefore, when Avrom threatened the people of Chais that he would take the land in accordance with his rights, he was referring to the ownership of the actual land.

This is difficult to understand because after Avrom dug the grave, it was not possible to grow produce on that land. If so, wasn't he infringing on the Canaanites' ownership of the land?

Rav Moshe Shmuel Shapiro zt'l explained that there are two ways one can own the produce of a field. 1) One owns the field. 2) One has a right to plant, even though he does not own the field.

The Canaanites did not own the field for its produce, however, they did have a right to use the land to grow food. The produce was truly theirs, which prohibited Lot's animals to graze in the Canaanite fields. However, Avrohom owned the land and was therefore permitted to bury Sorah, even though he would be inhibiting the Canaanites from planting in that area.

TABLE TALK

PARSHA DILEMMA

I came today to the spring and said... (24, 42)

Rav Acha said, “The conversation of the slaves of the Avos is more pleasing to Hashem than the Torah of their descendants. The proof to this is from the fact that the episode of Eliezer's mission to find a wife for Yitzchok is repeated in the Torah, while many essential elements of the Torah are only alluded to in the Torah.” (Rashi)

Torah has more value than the speech of Eliezer. If so, why would Hashem admire Eliezer's dialogue more? In addition, since Eliezer was deceitful (as explained above), why is his speech more pleasing to Hashem?

WHO AM I?

- 1 We are similar to Achashveirush's rule
- 2 We were all good
- 3 The bind stooped us
- 4 I am the name this week

Last week's clues: We are three yet not fore, It was not Purim

yet we did *v'nahapoch hu*, We were not comedians, yet we caused laughter, We promised a 'sunny' experience.

Answer: The three *malachim*

Congratulations to: Simcha Bauman, Shauli Farkas, Aryeh Leib and Yisroel Hunger, Ronen Lowenthal.

WHO AM I?

- 1 I have four sets
- 2 I was four hundred
- 3 I am also 'ahead'
- 4 I am the 'double'

Last week's clues: I am the last of last's, In the end I was rammed, I caused death, My reminder is not your chauffer.

Answer: The *Akeida*

Congratulations to: Simcha Bauman, Shauli Farkas, Aryeh Leib and Yisroel Hunger

TORAH RIDDLE

What was the name of Lot's wife?

Last week's riddle and answer:

Why are there specifically eighteen (before the addition of *v'Lamalshinin*) brochos in Shmoneh Esrei?

Answer: 1) The names of Avrohom, Yitzchok and Yakov appear together in the Torah eighteen times. 2) There are eighteen vertebrae in the spine. The eighteen brochos remind us that one is supposed to daven with his whole body (Tehillim 35, 10). (Tanchuma Vayeira)

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed. and be entered in a raffle for a "High end designer watch" for the month of Cheshvan/Kisleiv. The answers will IY"H appear in next week's issue

A GLIMPSE OF GREATNESS

(*Gedolim's* conduct in their affairs teach us how to conduct ourselves)

A woman living in Kletsk passed away and was buried in the local cemetery. A while later, her relatives wanted to transfer her remains to Eretz Yisroel. Since this would entail a large expense, they approached Rav Aharon Kotler zt'l, the Rosh Yeshiva in Kletsk, to seek advice.

Rav Aharon replied, "I believe the departed would have a greater merit if the money would be sent to Yeshivos that are struggling financially."

Doubting the word of Rav Aharon, they asked Rav Shach to travel to Radin and seek the advice of the Chofetz Chaim. After explaining the issue to the Chofetz Chaim, the Chofetz Chaim responded as follows. "There seems to be a proof to this situation

from Chayei Sorah. Since Avrohom spent a large sum of money to purchase a burial spot in Eretz Yisroel, it would seem that burial in Eretz Yisroel is a priority."

"However," continued the Chofetz Chaim, "that incident occurred before Torah was given to Bnai Yisroel. After Bnai Yisroel received the Torah, support of Torah is the top priority. Therefore, the family should not spend their money to move the deceased to Eretz Yisroel, rather they should use it to sustain Torah institutions."

KOLLEL BULLETIN BOARD

FRIDAY NIGHT LEARNING AT THE KOLLEL

Pirchei

Grades 1 - 2: 3:35	Yavneh
Grades 3 - 4: 3:35	Yavneh
Grades 5 - 6: 3:35	14370 Washington

Bnos 2:30 - 3:30

K: Leah Elisheva Zelikovich	14376 Washington
Grade 1: Shaina Perlstein	2437 White
Grade 2: Yocheved Bresler	2507 Milton
Grades 3-4: Chayala Maimon	2495 Laurelhurst
4:15-5:15	
Grades 5-6: Rivkah & Rachel Clements	2460 S.Green Rd.

Motza'ai Shabbos Avos u'bonim

(Bring your fathers)
7:00 at Zichron Chaim (2203 S. Green)
7:45 at Alexander

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